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EPITOME THEOLOGIAE MORALIS VON C. TELCH. OENIPONTE TYPIS ET SUMPTIBUS FEL. RAUCH (L. PUSTET). Ratisbonae, Romae, Neo Eboraci et Cincinnati apud Fredericum Pustet. Pp. xxxii, 539.

Dr. Telch is professor of Moral Theology and Canon Law in Joseph College, Columbus, Ohio. In this book, small in size but of 539 closely printed pages, he has made an epitome of the larger and more exhaustive work of Noldin, a recognized authority within the Roman Church. The author has succeeded in giving a simple, clear, and instructive presentation of Roman teaching on matters constantly brought to the attention of confessors and intelligent laymen. The volume should prove useful to either the Protestant or the Romanist who wants a compendium of the conclusions of Romanism on questions relative to pastoral care, social morals, liturgics, etc.

HENRY B. WASHBURN.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

PRAYING FOR THE DEAD. AN HISTORICAL REVIEW OF THE PRACTICE.
R. J. EDMOND BOGGIS. Longmans, Green, & Co. 1913. Pp. 272.
\$1.25.

The author holds that the impulse to pray for departed friends is of high antiquity and universal; and in this book he gathers the evidence, from early Egyptian tombs to the present day. He gives numerous quotations to show that the practice was continued in the Church of England after the Reformation by many who were regarded as entirely orthodox; and he emphasizes the truth underlying the doctrine of purgatory. His position throughout is that of a High Churchman; and his main thesis is that prayer for those in the other world is as legitimate and efficacious as for those in this.

FREDERIC PALMER.

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DIE CHRISTOLOGIE DES HEILIGEN IGNATIUS VON ANTIOCHIEN. Professor MICHAEL RACKL. (The fourteenth number of the Freiburger *Theologische Studien*.) Herdersche Verlagshandlung, Freiburg im Breisgau. 1914. Pp. 418. \$2.20.

This volume is a valuable contribution to the literature dealing with the Ignatian Letters and their bearing upon the development of Christian theology. Nearly one-fourth of the book deals with the genuineness of these epistles. The remainder is occupied with

an exposition of the Ignatian Christology and a consideration of the bearing of this teaching upon subsequent thought.

In his defence of the genuineness of these letters Dr. Rackl, after reviewing the long debate, undertakes the successful demolition of Völter's arguments against them. He denies that Ignatius' Roman letter is a "tendency forgery," or that the remaining six are to be ascribed to Peregrinus Proteus about 150. He asserts rather that there is no early Christian literature so incontestably vouched for as are the Ignatian letters by Polycarp, a testimony which cannot be overthrown on the ground of interpolation.

In the constructive exposition of Ignatian Christology Rackl first considers the Docetic heresy, against which Ignatius elaborates his arguments for the "true" humanity of Jesus. Docetism, he asserts, arose in an honest effort of certain Christians to overcome "the offence of the cross." It therefore posited the unreality of Jesus' earthly life, especially his sufferings and death. In squarely meeting this heresy and affirming, on scriptural grounds, the real humanity of Jesus, Ignatius rendered a most valuable service to the church.

But Ignatius also stood unequivocally for Jesus' divinity. He is the Messiah ($\delta\chiριστός$). $\Thetaεός$ is repeatedly applied to him, not in a "subjective" (von der Goltz), or an "ethical" (Schultz), but rather in "an objective, metaphysical sense." He is the "unbegotten, eternal creator." Yet Ignatius is not a Patri-passionist. He applies to Christ the philosophical term $\alphaγέννητος$, involving, in Christian writers, absolute eternity, a conception also implied in the ascription $\alphaχρονος$. Christ is also represented as absolute in power and knowledge. Prayer is to be directed to him. Divine virtues are attributed to him. He is the centre and heart of Ignatius' own mystical experience, as also of that of the Church. Ignatius is not a subordinationist. The terms "Son of God" and "Word of God" imply rather Christ's inner divine relationship to God. The union of humanity and divinity in Jesus Ignatius treated as a fact rather than a problem.

Ignatius employed both Old and New Testaments. In Christology he agrees with the Synoptics as to facts, and with the Pauline and Johannine writings as to interpretation of the life of Jesus. His advance beyond the New Testament is merely one of verbal formulation.

Rackl affirms Ignatius' consistent orthodoxy as regards the person of Christ, both from the standpoint of apostolic teaching and of catholic theology. On the one hand Ignatius echoes the lan-

guage and the thought of the Old Roman Symbol, and on the other the speculative conceptions and the philosophical terminology of Nicaea.

In conclusion, we may seriously ask whether our author has not read too largely the philosophical conceptions of a later age into the profoundly religious language of our second-century author.

HENRY HAMMERSLEY WALKER.

CHICAGO THEOLOGICAL SEMINARY.

SAINT AUGUSTINE. LOUIS BERTRAND. Translated by VINCENT O'SULLIVAN. D. Appleton & Co. 1914. Pp. viii, 396. \$3.00.

This is a remarkably fine portrait of "the great heart and the great intellect" of Augustine. It is brilliant in description, critical as well as appreciative in spirit, rich in fine spiritual observations on the man and his epoch. Where is there a life or an historical setting surpassing the romantic wandering career of Augustine in interest or instructiveness? The metamorphosis of a gay dissolute youth into the "grand old Bishop" with his stalwart faith, the epic of the inner life of a soul, is the high theme. Bertrand's work is not a scholastic review of Augustine's writings, but the "sole aim is to study Augustine's soul." The human interest is put first. The author follows "this peerless man" through the stages of *infantia, pueritia, adolescentia, vir paganus, vir christianus*, especially the merging of the Platonist into the Christian monk, and the succeeding work of the Bishop of Hippo. Particularly valuable are the pen pictures of the cities where Augustine lived: Thagasta, Madaura, Carthage, Rome, Milan, and Hippo. These recover for the reader somewhat of Augustine's world, what he must have seen, heard, and felt. The play of environmental influences upon the many-sided personality of the strangely modern Augustine is depicted with insight and critical independence. The style is vivid and fascinating. The book reads very well, and is as instructive as it is readable.

Where the human interest is foremost, we do not look for labored discussions of theological problems. The author has used Augustine's writings only where the "ardent soul pulsates" in them. Still the work is of great value for understanding Augustine's doctrinal position. Much nonsense has been written about the greatest theologian of the Western Church, largely because his writings have been studied in detachment from his biography, from his practical problems, and the impressions upon him of the age. This is the